A

SERMON

Preached at *Lewis* in the Dioceſs of

CHICHESTER,

By the

Lord Bp of CHICHESTER,

HENRY KING.

At His

VISITATION

Held there, *Octob.* 8. 1662.

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A SERMON

Preached at a VISITATION, &c.

The Text,

Tit. 2. 1. *But ſpeak Thou the things which become Sound Doctrine.*

THIS Text is a ſhort View of the Prieſts Duty, made up into a Monition or Directory,

In which you have

1. The *Perſon* admoniſhed, *Thou.*

2. The *Adviſe*, which contains in that one word Both his *Commiſſion* and his *Charge*, *Speak*.

3. The Matter of his Diſcourſe, *Things*.

4. The Form of it, *Which become*.

5. The End unto which all Circumſtances are intended, *Sound Doctrine*.

1. The Perſon, *Thou*.

Each Miniſter is an Apoſtle, ſent out to Preach the Goſpel of Peace, Ἀποστελλόμενος.

In what better Language therefore can I ſpeak to Miniſters, than in the words of an Apoſtle?

Nay, he is *Epiſcopus Animarum*, a kind of Biſhop ſet over the Souls committed to his Charge: What fitter Compellation therefore can I find for you, than that which was addreſſed to *Titus*, the firſt Biſhop of *Crete*?

If St. *Paul* thought it not unneedful to advertize Him who was advanced to that high place of Government in the Church, ye cannot think it an Impertinent Cuſtom, which thus aſſembles and adviſeth you for the diſcharge of

that Duty which concerneth All who have any Share or Title to the Miniſtry.

We are ſlack and dull by Nature, therefore need Admonition to quicken us.

The moſt active Ambaſſador betwixt Prince and Prince might ſometimes need a Letter of Adviſe to refreſh his Memory; Much more we, who are *Embaſſadors* ſent to treat betwixt *God* and his *People.*

Some there are ſo well-conceited of themſelves, that they diſdain Admonition, as Upbraider of Defect in them

The Biſhop of *Rome*, when he is in *Cathedrâ*, thinks himſelf Inerrable, and by his Place can neither need Adviſe nor Exhortation. But St. *Auguſtine*, a better Biſhop than he, though not of ſo large a Dioceſs, writing to *Auxilius*, a Biſhop alſo, touching a Raſh Excommunication paſſed upon *Claſſicianus* and his Family, deſires him not to take ill Adviſe from his hand, *Nec arbitreris ideo non poſſe ſubrepere injuſtam Commotionem, quia Epiſcopi ſumus*, Think not that be- *Aug. Epiſt. 7.*

cauſe we are Biſhops we cannot do amiſs, or are exempted from receiving their Adviſe, who fairly admoniſh us of our Duties.

Hieron. Lib. 1. Ep. 51. *Theophilus Alexandrinus* writing to *Hieron*, tells Him, *Quanquam ex ſuperfluo faciam hæc tibi ſcribere, qui errantes potes ab errore revocare, tamen nihil nocet & eruditos & prudentes viros pro ſollicitudine fidei commoneri*: The beſt men are ſubject to Error and Infirmity, therefore want Remembrancers to put them in mind of their Defects, *I will not be negligent to put you always in remembrance, though ye be ſtabliſhed in the preſent truth.*

2 Pet. 1. 12, 13.

Far be it from any then, who have rightly *learned Chriſt*, to ſpurn againſt the *Word of Exhortation*, when ſeaſonably uttered, or to think meanly of that Office which *Chriſt* entruſted to the *holy Ghoſt*.

Joh. 14. 25 He told his Diſciples, when he promiſed to ſend the Comforter, that amongſt many other bleſſings, *He would be their Remembrancer, ſhewing them all*

theſe

these things, *ſuggerendo*, by quickning their Memory, and bringing his Sayings back to their knowledge.

So that Exhortation or Admonition do not upbra d the Infirmity of the Man, or Slack performance of his Duty, but rather animate him to go on in what he hath well undertaken. As *Ignatius* told the *Trallenſes*, ταῖς παραιγγελίαις προασφαλίζομαι ὑμᾶς, *I ſtrengthen you by my Admonitions.* *Ignat. Epiſt. ad Trallenſ.*

And St. *Auguſtine* told *Eudoxius*, *Non hoc vos monui, quod vos non arbitror facere*, I write not to Chide or Find fault, but rather to Commend, and deſire you to do what you do. *Auguſt. Epiſt. 81.*

Indeed, he who Exhorts and Admoniſheth what ſhould be done, is ſo far from Diminiſhing or Diſparaging, that he rather Dignifies him whom he Admoniſheth.

A Remembrancer is but an Index, which refers to a man's own Abilities, telling him how Able he is, and how Willing he ought to be in diſcharge of the Duty required from him.

Qui

Ovid. Triſt. Lib. 5. Eleg. 15.

Qui monet ut faciasque jam facis, ipſe monendo
Laudat, & hortatu comprobat acta ſuo.

In this Senſe and Style doth St. *Paul* excite *Titus*; who was a *Biſhop*, And in this ſenſe do I excite you: Here onely is the difference, St. *Paul* ſpake to *Titus* as one who ſtood for all *Crete*, I, in his words, ſpeak to all you as *One*.

It were ill Grammar, but worſe Divinity, to conſider Thoſe that ſhould be of One Spirit, knit faſteſt *In vinculo pacis*, *In the bond of peace*, whoſe Office is to preach a Religion conſiſting of Unity, *One God*, *One Faith*, *One Baptiſm*, As a Multitude; Or to ſpeak unto Them, who in the Service of God's Church ſhould go together (as *Iſrael* to the Battel againſt *Gibeah*, *As one man*) in the Plural: We are met here, in *One place*, And I hope Ὁμοθυμαδὸν, *with one mind*, as the Apoſtles on the day of *Pentecoſt*; why ſhould not I then ſpeak to you as *One*?

Ephes. 4. 3, 5, 6.

Judg. 2. 11.

Act. 2. 1.

Such,

Such Meetings as these are unto the People Exemplary Sermons, and Instances of that Brotherly Agreement and Union which we Preach.

Ill men have their Combinations, and Factious men have their Conventicles, but these (St. *Augustine* says) *Unitatem faciunt contra Unitatem*; Unite and band themselves to break this Union, and so become a Conspiracy rather than an Union. *Aug.*

Onely good men properly have their Union, *Cum boni coeunt, cum Pii cum Casti congregantur, non est factio dicenda, sed Curia*; When good men are Congregated and met to good ends, you cannot call that Assembly a Factious Conventicle, but a Council. *Tertull. Apologet. ap. 40.*

May we all conspire as happily in *Doctrine*, and in Endeavour to settle the Divisions in our Church, as we do in *Plate*, And then, as by the Act of a Synod, we shall establish that Canon, which bids us be *of one Mind, as our Father is one.*

This Union is an happy Qualification,

and

and makes us capable to discharge the Duty of Apostles. When the Spirit fell upon them in Tongues, 'twas when They were in *One place*, and met with *One Mind*. These Capacities fit us for the receiving of the *Holy Ghost* in Tongues, and then for the Exercise of *those Tongues*; *Loquere In*, *Speak Thou*.

2. Speak.

VVhich implies both a *Commission* and a *Charge*.

1. Commission.

If it be Treason in Embassadors to forge their Message, or Treat without Letters of Credence, by what name shall I style their Insolent Usurpation, who enter upon this high Calling without Commission?

The Ministery was not an Office Rashly Instituted, Therefore ought not to be Unadvisedly Undertaken.

Isa. 6. 8.

In the 6 of *Esay*, you find God in a Deliberation what Prophet to choose, *Whom shall I send?* 'Tis true too, that *Esay* there obediently offers himself to the Task, *Send me*, and is accepted: But before his setting forth He has his Mission, *Go and say unto the People.*

vers. 9.

The

The Reason is given by St. *Paul*, *No man taketh this Honor to himself, but he who is called of God, as was Aaron*: Nay, (saith he) *Christ* took not to Himself this Honor to be made the High priest, But He who said to Him, *Thou art my Son, This day begat I thee*, Gave it to him. Heb. 5. 4. vers. 5.

I fear there be some Straglers in our Church, who, as they speak, what Christ and his Apostles ne'r taught, so they have done what they did not; I mean, Invested themselves in the Ministerial Function before Lawfully Ordained, and Run on God's Errand before he sent them.

Of which sort were Those Obscure men *Hierom* speaks of, *Qui de cavernis cellularum damnant orbem*, who from their dark Corners and close Angles, wherein they lurk, breathe out the Sentence of Damnation against all that are not of their Opinion and Sect. *Hieron. Lib. 1. Ep. 55.*

Would that unruly violence which transports them stop a little at the Book of *Jeremy*, They should find their

giddy zeal waited on by as much rebuke and danger, as the false Prophets, who are first *Degraded*, and then *Cursed*: God disclames their service, *I have not sent them, neither did I command them, neither spake unto them*; And after condemns them to Sword and Famin.

Jer. 14. 14, 15.

I am sure that Prophet was so tender of himself in this particular, That lest he might be suspected for an Intruder upon his Office, He makes a voluntary protestation, *He had not thrust in himself for a Pastor.*

Jer. 17. 16.

So St. *Paul*, before he delivers any Message by his Pen to the Corinthians, opens his Commission, *Vocatus ad Apostolatum, Paul called to be an Apostle of Jesus Christ by the will of God.*

1 Cor. 1.

Nor doth he keep it back from *Timothy*, but shews it, although he required it not, *Whereunto I am appointed a Preacher.*

2 Tim. 1. 11

The Minister is, *Sagitta electa*, a *chosen Shaft* drawn from the Quiver of God; An Arrow doth not flie of it self, unless sent from the Bow by that hand which fits it to the String. How

Esa. 49 2.

How disordered then must their motion needs be, who leap out of the Quiver, and fly without their Mission?

St. Paul doth not onely ask why any should do this, but how they should perform the scope of this Message, *Quomodo prædicabunt nisi missi? How shall they preach unless they be sent?* Rom. 10. 15.

The Apostles never spake with power until they had received the *holy Ghost*, And then see how *St. Peters* first Sermon, like a sharp sword, peirces to the quick, *The Hearers were pricked to the heart, and said to the Apostles, Men and brethren, what shall we do?* Act. 2. 37.

Those who preach without this *Spirit*, may preach the dead Letter, or rather not *Prædicare*, but *Sonare*, not Preach, but make a noise.

We are perswaded, that in the Lawful Ordination in our Church, the *Spirit of God* is imparted in those words, *Accipite Spiritum Sanctum; Receive the holy Ghost.*

Nor must we judge them Ministers who want these Seals of Ordination to their Patent.

Esa. 6. 7. Ezek. 33. 22. God touched the lips of *Esay*; And *Ezekiel* must have remained still dumb, had not the hand of God opened his mouth.

Mat. 28. 19. Christ our Blessed Saviour signed the Apostles Commission in his Gospel, *Go out and preach to all Nations*; But he sealed not that Commission, until the day of *Pentecost*, wherein He gave the *Holy Ghost*, as the Seal of his love and favour to them.

Those Preachers who have this Hand to their Patent, and this Seal to their Commission, can onely call themselves Preachers.

When they have this warrant, it will not onely be seasonable to speak but necessary: For their Commission then becomes a Charge, and this *Loquere*, *speak Thou*, is not so much a License as a Mandat.

2. Their *Charge*.

There was no Vessel of the Sanctuary but had its peculiar use.

There is no Priest but is, or should be, a Sanctuary like it holy, and furnished like it.

I know my Heart is my Portable Oratory, but if my Tongue be tied up to the Roof of my mouth, I am onely a Chapell without the Service, and an Altar without the Sacrifice.

The Praiſe and glory of God is a Stock entruſted to the world; Every Creature hath a Talent from this Treaſury, and with it drives this pretious Trade. Therefore *David* muſters up the Elements, as well as the Bodies formed out of them, and will have every Letter in the Creature's Alphabet, as well as the VVords made out of thoſe Letters, to *Praiſe God.* Pſal. 148.

Shall every Creature in his way, and every Beaſt in his Dialect, Praiſe God, And ſhall the world's Interpreter, Man, be mute? If God will not diſpence with this want of ſervice in thoſe Creatures which want Speech, how can he, whom alone he hath made Vocal, excuſe his ſilence? Where is the Tribute of the Tongue due but from him who is endued with Organs of ſpeech? Or where is ſpeech ſignificant, as when the Tongue

is prompted by a knowing heart? The Prophet says, that the *Lips of the Priest preserve knowledge*: And therefore Speech, as it is most profitable, so most warrantable from Him. He who *lets not down his Pitcher into this Well*, As he refused now to draw water for the Thirsty's relief, so he must hereafter look to thirst for his punishment.

Mal. 2. 7.

The first thing Christ did when he came to *Jacob's* well, was to ask the courtesie of the *Samaritan's* pitcher, *Give me water*: And *Abraham's* servant concluded from the ready letting down of *Rebekkah's* Pitcher into the well, that God was with his Errand.

Joh. 4. 7.

Gen. 24. 21.

God's Messages are like refreshing Dews to a barren and thirsty Land. There is none then that derives himself from Christ, who is not as liberal of his Comforts as Christ of his *Living waters*, when he proclames, *Qui sitit veniat*, *Let every one that thirsts come.*

Rev. 22. 17

God grant our Wells never want these Waters, nor that the Wells prove so illiberal to deny them.

When

When Fountains of knowledge restrain their waters, not pouring out by the Tongue, which is the Conduit of speech, to fill the Cisterns, I mean, the ears and hearts of the Congregation, that dearth threatens drought to the Fountain it self

The Preacher says, *There is a time to speak, and a time to be silent.* Eccles. 3. 7.

But the Apostle brings not the Minister within the compass of this Interpretation; No time must silence him, no respite, no privation of speech, but he *must preach in season and out of season.* 2 Tim. 4. 2.

Or if he do make any paute in this service, it must be onely Caution must stop him, not Silence. *Sit Rector discretus in silentio, utilis in verbo, ne aut tacenda proferat aut proferenda reticescat*, is Gregory's Rule. Gregor. Pastoral. part. 2. cap 4.

There is no Law bids him repress his words, But both the Law of God and the Law of Reason bids him weigh them before he speaks.

When *David* resolves upon his *Dixi Custodiam*, St. *Ambrose* glosses upon it, Psal. 39. 1.

Recte

Ambros. Offic. 11.3. *Rectè David non silentiam sibi sed Custodiam indixit*, He doth not *silence*, but *bridle his tongue from offence.*

Esa. 5. 1. The Prophets Charge was the same, *Clama nè cesses, Cry and cease not, lift up thy voice like a Trumpet*; so must a Preacher, who is *Chrys. St. Homil. ad Pop. Antioch* Σαλπιγξ Ἀποστολικὴ, an *Apostolical Trump*; And he must remember, that whosoever shall give an account for an idle word, must render it also for a slothful silence. *St. Ambrose* tells Him, *Ambros.* *Si pro otioso verbo reddemus rationem videamus ne reddamus pro otioso silentio.*

Hieron. Lib. 1. Epist. 28. If *Hierom* in his Epistle to *Damasus* approves that speech of *Damasus* for good, *Qui lectionem sine stylo somnum putet*, That held reading without making use of it onely a studious Sleep, or rather a learned Lethargy; sure I may term a speechless Calling such a sleep, which is next of kin to Death. *Silent folly is better than concealed wisdom*, (saith the Son of *Syrach*) and safer it is never to have known any thing, than to lock up that gift of knowledge in the breast,

Eccl. 41. 15.

and

and either wilfully loſe the Key of that Cabinet, or let it, for lack of uſe, Ruſt in neglect and ſloath.

Well did *St. Bernard* call the Miniſtery *Opus Angelicis humeris formidandum*, A fearful and weighty task, which would make an Angel ſhrink under it. Indeed it is as full of danger as of burthen. *The Lips are the Soul's ſnare*, and oft-times words are like nets to enſnare the ſpeaker. *Bernard.* Prov. 18. 7.

So that which to other men is onely a ſingle danger, is doubled to us:

We are in equal hazard to betray our ſelves by ſilence, as by our ſpeech; And our not ſpeaking contracts as certain ruine to us as our ſpeech.

Miſerable ſtreight wherein our Calling is concluded, we can neither ſpeak ſafely, nor yet with ſafety hold our peace.

VVhen we ſpeak, every hearer is a Judge, to arraign, or cenſure, or traduce our meaning; And when we ſpeak not, God threatens to condemn us. Yet we muſt on, Reſolving with our ſelves,

that though it be sometimes Offensive to speak, 'tis ever Dangerous to hold our peace, for, *There is a necessity laid on me, Wo to me if I preach not.*

1 Cor. 9. 16, 17.

Where speaking is so needful, there can be no greater sin than silence, nor Solœcism than to speak vainly.

To prevent which, the next Circumstances direct both *What* and *How to speak, Speak I how the Things.*

3. *Things.* Esa. 40. 6.

When the *Voice* bade the Prophet *Cry*, It there directs him what he should Cry: 'Twas the same Spirit which commanded the Prophet there to write, and the Apostle here to *speak*; And he who gave Authority to his Calling, teacheth him to give weight to his words.

As Judgment is the Ballast of Wit, so Matter of Words. A Vessel at Sea, which bears more Sail than Ballast, is ever apt to over-set: so they whose Phantasie is stronger than their Religion, whose words more full of sound than devout sense, for want of just poise lose their own Adventure, and endanger others.

There

There is a great deal of difference between λέγειν and λαλεῖν, to Speak and to Prate, The one hath Reason on its side, The other only Noise.

The first part of the Preachers care must therefore be to avoid that Scoff, which *Lactantius* gives those idle Philosophers, *Multa loquuntur nihil dicunt*, who though they spake much, yet they said nothing, because nothing to purpose. *Lactant.*

Words are excellent tinctures, so that like Metalls in the Alembeck they have their just fixation; else, like unclosed Distillations, They breathe out in Fume.

In our Alchimy, wherein we labour to make Gold out of Clay, and by perswasions to prepare that Earth which we bear about us for final glory, The subject we undertake must fix our words, else we do but *beat the air*, forming those empty shadows which vanish as they appear, and expire with the voice which delivered them.

This were to assail the Auditory

Hier. Lib. 1. Ep. 55.

Verbis tinnulis & emendicatis, with tinkling words.

Those who affect them are ill husbands for the Church, instead of Corn onely sowing Chaff, and instead of Devotion, Words, truly *Semini-verbii* (as *Gregory* calls them) Sowers of words, whose fruit, like that in the Parable, perisheth for want of Root.

Gregor. Pastor. part. 2. cap. 4.

It teacheth not farther than the Ear, but as it springeth up in the present delight of the hearers, so it vanisheth with their Applause, πρὸς τέρψιν μόνον καὶ κρότον τελευτῶν, as *Isidor Peleusiot.*

Isidor. Peleus. Lib. 1 Epist. 62.

Such as these may be good Grammarians, not good Preachers, good Criticks, not good Apostles.

Christ told *Peter*, when admitted his Disciple, Ἀπὸ τοῦ νῦν ἀνθρώπους ἐστὶ ζωγρῶν. That *He should from thenceforth catch men.*

Luc. 5. 10.

But the Commendation of Those I speak of, as that they are at best Λεξιθῆρες, Hunters of words.

Isidor. Peleus. Lib. 2. Ep. 101.

To say no more, As our *Religion* consists not in *Saying*, but *Doing*, so the subject

ſubject of thoſe who are Agents for the Eſtabliſhment of Religion, muſt not be words but matter.

Though Philoſophy might allow the divided Sects of Nominals and Reals, Divinity owns none but Reals; Men ſo ſincere, and real, and material in their Diſcourſes, That *ſpeak Things*; yet Bodies are allowed their Shadows, nor doth Divinity diſprove a Dreſs of Decent Circumſtance. Therefore it follows; *Loquere quæ decent*, *Speak things which become*.

To apparel our Diſcourſes in more Ceremony than becomes the ſubject, or to uſe none at all, are Extremes alike culpable. 4. *Which become.*

To put upon a ſmall body more clothes than it can bear, is to ſmoother our Conceptions, and ſtifle the Argument we preach with multiplicity of words; yet to put on None at all, were to eſtabliſh the Hereſie of the *Adamites* in the Pulpit, and to dogmatize Nakedneſs; Good matter clad in very thin or ill words, is one of the ſtrangeſt moſt

miſhapen

mishapen things that may be.

Adam knew not He was naked until he had eaten of the Tree of Knowledge, and then his Knowledge made him ashamed of his Nakedness.

Ignorance may without blushing walk naked; for darkness needs no Mantle, and night is Covering to it self.

But knowing Arguments sent abroad without a decent apparel, like Tapers set up in sluttish Candlesticks, bear Light about them onely to shame the Author.

Words are the Interpreters, nay, the Robes of Knowledge, without which it will not appear unto the world, and being best clad is most amiable.

Knowledge in its own disposition is very coy and reserved, like the nice Venetian, who never shews Himself undress'd.

If it be presented naked, not cloathed in fit words, It is so bashful, or so disdainful, that it hides it self from every Apprehension.

For mine own part, I never liked him,

who

who serv'd up more Sauce than Meat, more Words than Matter, or Wit than Religion. But yet I have ever thought Choise Matter ill dres'd, like good Meat ill Cook'd, which neither credits the Bidder, nor pleases the Guest.

Truth is the Pulpit's object, Decency the Attire of Truth: yet as I would not speak all truths, so neither apparel the truth I speak in every dress.

An Egyptian Mantle, or a Babylonish Garment were sin to an Israelite.

As every Light Tune would not go well with the Grave Dorick Harp, so every Dialect would not fit the Church.

That Language which commends the Stage would misbecome the Pulpit: Light conceits or flashes of unseason'd wit prophane that holy ground.

And again, that bitter Style which in a Declamation were an ingenious Satyre, translated into a Sermon might prove a Libel.

That Rule which St *Paul* gave the Church, must be as well observed in the Pulpit, *Let all things be done decently and in order.* 1 Cor. 14. 40

If

If you ask, by what Rule we must measure this Decency; Surely not by Theirs, who condemn or laugh at all the world who are not in their fashion. Decency was never measured by Singularity or Affectation.

Many have been more factiously proud and phantastical, and therefore more ridiculous in an affected Plainness, than others in their studied Curiosity.

Hierom says, *Superba Rusticitas* was the garb of some in his time, who had nothing but a rude Insolence to bear out their want of Knowledge, for Ignorance and Boldness commonly go together.

Θεάσος γὰρ ἀμαθείας ἔκγονον. *Greg. Nazianz. Orat.* 26.

The most unexcepted and safe Rule of *Decency* is Religious discretion; When God's Messages want ne ther fit Ornament to set them forth, nor Integrity to apply them: I have it from the Prophet *David*, This is that *Beauty* He loves, and *Holiness* that He commends, when he tells you, both these conjoyning *become the House of the Lord.*

Psal.

For

For those therefore who quarrel with Learned Elaborate Sermons, And are so Umbragious to boggle at any thing which is not presented to them in their Mother-Tongue, Who give Sentence against a Preacher for a Latine Sentence, or Authority out of a Father alleged in a Sermon, I shall truly pity them, for that they disallow what St. *Paul* in his practice justifi'd.

Though that *Spiritus Anabaptisticus*, Anabaptistical spirit that reigns amongst many in these latter days, dares affirm, *Qui in Scholis & Academiis Theologiam discunt, tantum tenent Literam mortuam non etiam Spiritum vivificantem. Quare nec possunt esse Ministri Novi Testamenti, quos Paulus dixit esse Ministros non Literæ sed Spiritus*, Those who in our Universities and Schools study Divinity, grasp only the Dead Letter, attain not the Quickning Spirit, and therefore cannot be Ministers of the New Testament, who are styled by St. *Paul*, *Ministers, not of the Letter, but the Spirit*: Yet they may see, that *St. Paul* Himself (whom

Hinckelman: Errr: Anabaptism. cap. 2 Error. 1, & 2.

they dare not deny to be a *Minister of the New Testament*) makes use of Human Learning, and cites some Verses out of *Epimenides*, *Aratus*, and *Menander*; which shewed, that He had studied the Greek Poets, as *Moses* the Learning of the Egyptians, and *Daniel* the Wisdom of the Caldeans; (*Moses disciplinas Egyptiorum; Daniel sapientiam Chaldæorum, Beatus Paulus Epimenidis, Arati & Menandri carmina didicerunt, ut his veram Religionem locupletiorem redderent*) supposing Religion to receive much advantage by the study of Human Learning.

Petrus Cunæus de Repub. Hebr. lib. 2. cap. 9.

For which cause *Petrus Cunæus* writes, that the Old Levites challenged as their right an universal knowledge of all Laws, and all Sciences, Humane or Divine. *Legum omnium & rerum Humanarum Divinarumque summam scientiam sub quodam sibi jure Levitæ vendicabant.*

Indeed *St. Augustine* invites us to the reading of Ethnick Authors, upon this motive, That they were Usurpers and unjust Possessors of Knowledge, where-

of

of Christians onely could make the best use.

This apprehension caused *Porphyrius* (as *Eusebius* tells) to complain of *Origen*, That he had robb'd the Greek Philosophers of their Treasure to enrich his own Religion. Therefore *Julian* the Apostate, observing the great advantage Christians made by reading the Works of those Learned Heathens, who in many things were by Them confounded and wounded by their own Pens, peremptorily forbad all Christians the use or study of Human Authors.

Euseb. Hist. Eccles. lib. 6. cap. 13.

Socrat. Hist. Eccles. lib. 3. cap. 10.

How well doth this suit the humor of our late Levites (quite differing from those Elder by me alleged) who account Ignorance a mark of the Spirit, and none so fit for the Ministery as those who never took Degree in the Schools?

I shall not trouble my self or you with more words in this Argument, but onely say, If there be any who so much dote upon their lack of Learning, accounting it an Holy Ignorance to know nothing which belongs to worldly

Science; If there be any ſo wedded to their ſudden Conceptions, or præcipitate Barbariſm, that they cry down all Learning or Elegance in Pulpits; Or imagine, that the ſpirit of Elocution ſpeaks beſt from the worſt Interpreters, As if Gods Meſſages could be delivered in too good Language, God forgive them.

Jer. 48. 10

I have heard a woe denounced againſt *Thoſe that do the work of the Lord negligently*, but never againſt any who perform it with too much care.

Eraſmus well ſaid, *Eloquentiam non pugnare cum ſimplicitate Religionis*, Eloquence is not inconſiſtent with Religion.

Aug. Epiſt. 37. 6.

And *Severus Sulpitius* gratulated the accurate and elegant Style of *St. Auguſtine*, as an improver of that devout Subject whereon he treated, *Quicquid de ejus plenitudine ad nos uſque redundat jucundius efficitur & gratius per tuum elegantem ſamu'atum.*

Nay, *St. Ambroſe* is ſaid to have converted *St. Auguſtine*, then a *Manichee*, to

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the Christian Faith, by his great Eloquence; which wrought so powerfully, when he onely out of curiosity went to hear Him at *Millain*, That taken by the bait of his Elocution, this great Champion was drawn into the Net of the Church.

Nor is this strange, As *St. Paul* told the *Corinthians*, *That he had taken them by deceit*, so ott-times it falls out, that the Preachers Eloquence by perswasion wins the Auditory to the Confession of some Truths, which plain reason or force of Argument could not before evince. 2 Cor 12.16

'Tis true, *David* says, *The King's Daughter is all glorious within*, and yet in that place she is presented in *Garments embroidered, and wrought with the needle.* Psal. 44.14.

Indeed it had been an unsuitable mismatched Beauty, had not Her outward Ornaments held some proportion with Her inward Perfections.

I apply it thus, Good Matter and sound Doctrine were unfashionable Virtues, if not set out so as *Becomes Sound Doctrine.*

This

5. *Sound Doctrine.*

This is our Issue and your Fruit, That Fruit whose Leaves under which it grows are our Words

For this cause is *Paul a Planter*, *Apollos a Waterer*, that the Congregation may gather the Blessings of this Husbandry.

And as the Tree whereon it grows hath many Branches, so the Fruit hath many Species, even so many as there be Virtues Moral or Theological.

This is the Treasure for which we dig, whose Mine is the Scripture, whose Mint the Church, whose Stamp *Christ* Himself, By whose Impression in our *Baptism* we are coined, and become Current Christians.

As every Vein of Ore hath a Test to try it, so this hath a Touch-stone joyned to the Metall, which warrants both the Value and the Truth. St. *James* defines *Pure Religion* by *Charity* and *Cleanness*,

Jam. 1.27. *To keep ones self unspotted from the world*

And whatsoever conduceth to This is that *sound Doctrine* St. *Paul* here means.

This is that Christian Building, whose Foundation

Foundation is *Christ and his Apoſtles.* Ephes. 2. 20.
The Religion which ſtands not on theſe Baſes is weak and falſe; the Apoſtle teſtifying, *Aliud fundamentum nemo ponit,* 1 Cor. 3. 11.
The ſaving Truth never had any foundation but this.

This is the Genealogy of Faith, whole extraction is the Sacred Scripture; That Volume which reveals Him, who *came to do the will of God*, and Pſal. 40. 8.
inſtructs us to conform our Lives according to that Revealed Will.

This Book hath too many Leaves now to read over; but if you will have the Analyſis and ſum of all, the *Preacher* hath gathered it, *Let us here the Concluſion of the whole matter, Fear God, and keep his Commandements.* He who teacheth this Leſſon teacheth *Sound Doctrine*, And he who Learns it throughly hath all we can Teach. Eccleſ. 12. 13.

To ſpeak beyond this I cannot, I may with *Jonathan ſhoot Wide, or Short, or Over*; and by that a little better direct your aim, not inform you better. I may diſſolve this Maſs, or melt this Ingot to

to make it more portable; but I cannot alter the Metall, or put any better Stamp upon it than *Doctrina sana*, *Sound Doctrine*.

1. *Pure.* This Doctrine therefore is *Sound*, that is, *Pure*, not adulterated with Fables, or mingled with Traditions, which have imbased Religion, and brought down the price of Truth in all those parts of Christendome where this false Coin is Current, this Counterfeit Stuff vendable, And their Practice allow'd, who teach for *Sound Doctrine, Commandments of Men.*

Matth. 15 9

The Doctrine of Christ is refined from this Dross, Hear it from the Psalmist, *Thy words are pure, like silver seven times tried in the fire.*

Psal. 18. 31.

This is that Ἄδολον γάλα, *Sincere milk*, which the Children of God suck from the Breast of the Church their Mother.

1 Pet. 2. 2.

2. *Wholesome* Or *Sound*, that is, *Wholesome*, λόγος ὑγιαίνων, A word which heals the Soul, yet not so as the Prophet complains of those Mountebanks, who *heal the hurts of the people with sweet words.*

2 Tim. 2 13

Jer. 6. 14.

Popular

Popular Flatteries d ſtilling from Sermons, fall down upon the Congregation like Mill-dews, whoſe unwholeſome ſweetneſs corrupts the Paſture, and Rots thoſe who feed upon it. This Doctrine is no ſuppling Plaiſter, no *Balm to break the head with ſmiles*: No Reteining Divinity, which takes Penſion to ſerve any ones humour, or is content to wait upon the Phantaſie of the Patron, but free and open, whoſe End is not to delight the Times, or ſerve Turns, but to Cure the Men. Pſal. 141.5.

Or *Sound*, that is, *Entire*, ſpun out of an even Thred, which hath no Croſs Opinions interwoven, no Party-colour'd skeins of Faction, no coarſe Woollen made out of groſs Fleeces ſhear'd from the Flock of *Rome*, No Relicks, nor wonder-working Rags torn from any Shrine, and then patched to that White Robe of Truth, which was the firſt Garment *Chriſt* gave his *Spouſe*, and hath ever ſince been the Church's Livery. 3. *Entire*.

Such ill-faſhion'd Attire puts Her forth as for Her Penance in a dy'd Coat,

and cloathes Her in that motly Habit which makes Her ridiculous to the Christian world.

4. *Plain.* Or *Sound*, that is, *Plain* and *Perspicuous*, not muffled up in dark Conclusions. The old Proverb tells us, *Via Plana est Via Sana*, the Plain way is the Sound way, And sure the Plainest Religion is the soundest, as in Heraldry, the Plainest Coat the best.

Wheresoever you find Obscure subtilties thrown over Truth, it is to be fear'd, that Curtain is hung before it for no good purpose; but meerly to disguise somewhat which the Inventor could wish the world might not know.

As the *true Church it seated on a Mount*, where it cannot be hid, so it is built, like *Drusus* his house, All Window, That by Her Tenets, as so many Casements, Each devout Eye may look clearly through, and freely survey the simplicity of the Fabrick.

5. *Firm.* Or *Sound*, that is, *Firm*, *firm* at the Foundation, and smoothly laid. The most firm Figure and Base for Building

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ing is the Plain; A Complete Geometrical Building admits no Stones but what are hewn from the Rock, and Squared; If the Foundation be rugged or uneven, full of pointed Scruples, and craggy Doubts, the Building muſt needs lean on one ſide; And if once it leans, it will be an hard matter by any new deviſed Diſtinction, to skrew it up, or ſet it right again.

When Curioſities are applyed to underlay a miſ-treading foot, they commonly caſt it more awry.

Or *Sound*, that is, *Solid* at the heart; And commonly the moſt ſolid is ſtill moſt plain. I know the Knotty piece of Wood is hard, but that Hardneſs inclines to Brittleneſs, which doth not prove it *ſound*, but hard to work upon. 5. *Solid.*

But the heart of Oak, as it is moſt ſound and durable, ſo moſt ſmooth. This Soundneſs and this Plainneſs makes it both apt for Building, and promiſe Strength.

Knots tied upon a Cord were de-

vis'd for a scourge to Torture, not for strength. Hard and Intricate Riddles in Divinity have no use but to rack the Brain, Not to Inform, but to Pose the Understanding.

To deliver my full meaning, The *Plain, Positive, Catechetical Doctrine of the Church*, as it is most Easie and Familiar, so most *Sound* and Orthodox.

How many by over-bold searches after the Abstruse Mysteries of Faith, and Hid Decrees of God, have quite blinded themselves, and perplexed others?

How many in seeking to solve unnecessary scruples, have raised doubts, and tied knots in many a Conscience, which they are not able to untie again?

How many have accounted it their glory to Trade in subtil Questions, and preach Polemicks to the People, when they might have Edified themselves and their Congregations better by a Catechism than a Controversie?

I have lived, and shall die in this Opinion;

Opinion, That there can be no greater danger to a ſetled Church, than Liberty to diſpute and call in queſtion the Points and Articles of an Eſtabliſhed Religion.

I grant, Diſputes amongſt the Learn'd are ſometimes uſeful Triturations, which by the Flail of Argument ſeparate Truth from Error;

But the preſſing of thoſe Arguments in the Pulpit, in Popular Congregations, oft-times ſuſpend Religion, and make weak Apprehenſions ſtagger from their firſt Concluſions.

The Reaſon is Evident, for when Arguments are preſs'd, and Objections for the Other urged, That which is moſt plauſible ſways the Hearer, and commonly carries the Cauſe.

Nothing therefore could more conduce to the Peace of the Church, and Confirmation of Religion, than the laying Controverſies aſleep, and ſilencing Diſputes, which hang ſo many doubts upon the Cauſe, that like wrong Biaſſes, they draw men from the Mark.

'Tis

'Tis piety to Believe what were not safe to Question; And besides, men would want cunning to suspect the Truth of their Religion, who never heard Objections fram'd against it.

Those who are put to wade unto the Articles of their Faith through Disputes and Logick, sometimes ingulph themselves in Depths which drown, but often strike on Rocks which break them into Irresolution. St. *Paul* therefore steers us from this Rocky Coast, *Put away vain Questions, knowing that they engender strife.*

2 Tim. 2. 22.

These are λόγοι πληθύνοντες ματαιότητα, The fomenters of vain Curiosity, *Multum in disputando habentia vanitatem*, (so the Vulgar reads.)

Eccles. 6. 11.

Positive Divinity contains abundantly enough for the satisfaction of the Knowledge, and salvation of the Soul. A little Logick serves a Christian, And a man may go to Heaven without quaint Distinctions. *Without Controversie great is the mystery of godliness, which is God manifested in the flesh, justified in the spirit,*

1 Tim. 3. 16.

Spirit, Seen of Angels, preached unto the Gentiles, Believed on in the world, and taken up into Glory.

This is the Scheme of Christian Religion, the Scale of Faith, whose Mysteries, though great, yet *without Controversie* or Dispute. The Original is ὁμολογουμένως, Confessedly.

He therefore who loves God, *and Believes in Him whom he hath sent Christ Jesus*; Joh. 17. 3.

He who is able to distinguish Conversation which may corrupt his Manners and Opinions, which may corrupt his Faith; He who makes Faith his *Major*, Greatest Proposition, and a Religious fruit of that Faith exhibited in the Actions of his Life his *Minor* Propositon;

He who Syllogizes in this Figure, this perfect form of Living, and then Concludes according to these Premises, I mean, Ends according to this Beginning, hath Logick sufficient to save his Soul, and School-divinity enough to bring himself to Heaven.

I must yet add one Condition more necessarily required to *sound Doctrine*, 7. *Sano modo.*

That

That it be delivered *Sano modo*, *In sound terms*: That there be not onely no Contradiction *In Terminis*, That the terms be not onely not Repugnant to the Truth of the Position, but not Ambiguous or Innovated, so as they either darken or distort the meaning of it.

For which Reason the Councell of *Carthage* appointed, that at the Consecration of a Bishop, one part of the Examination should be, *Ante omnia si fidei documenta verbis simplicibus asserat*, If in the first place he assert the Doctrine of Faith in plain words and simple terms. An Old truth presented in New terms, hath oft-times raised new Senses, and another Construction, And so by a varied delivery made it suspected. Error hath many faces, Truth possesseth no shape but one.

Concil. Carthag. 4. Can. 1.

For a man to keep within this Circle, that he speaks nothing Contrary to *sound Doctrine*, or nothing but what may be reduced to It, is safe Discretion, but not *sound Religion*.

Policy, or cold Neutrality, use to lie

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at this Guard: *Esse Directè & esse Reductivè in Prædicamento*, are Two things in Logick: That which may be Reducible to a Prædicament is Oblique or Collateral, not Directly in it, Nor can we call what is Reducible, Direct Truth.

Sound Doctrine conveyed in Dubious or Indirect Phrase, is not *sound Doctrine*, but lame and crazy.

The best that can be said of It, 'Tis *Doctrina sana, non sano modo*, Sound Doctrine delivered in unsound sick Terms, which like infected cloathes Infect the Body that wears them.

Axitheus tells *Theophrastus*, Ὅσῃ τῶν λόγων ἡ μάχη τοσαύτῃ τῶν δογμάτων πλανὴ: There is much Error in those Discourses which are delivered in doubtful, or different, or unsound Phrase. *Æneas Gadus pag.* 14

St. *Paul* requires Soundness as well in the Form as in the Matter of Doctrine, Therefore he writes to *Timothy* thus, *Formam habe sanorum verborum*, *Hold the form of sound words*, (so the new Translation) Or as the Greek, Ὑποτύπωσιν ἔχε 2 Tim. 1. 13.

ἔχε τῶν ὑγιαινόν τῶν λόγων, which another renders, *Keep the true Pattern of the wholesome words*, That is, *Deliver sound Doctrine in sound words.*

Conclusion. To wind up all. It is *Magalian*'s useful Application, and shall be Mine. St. *Hierom* interprets this *soundness of Doctrine* in Truth of Learning confirm'd by Integrity of Life, *Tunc doctrinæ sanitas, cum doctorum doctrina pariter & vita consentiant*;

Hierom.

For which cause St. *Paul* more fully interpreting this Charge, bids *Titus shew himself a Pattern of good works.*

Tit. 2. 7.

Example is the most powerful Sermon, And a Blameless Life the best Comment upon the Text of Christ.

Nilus Paran. 11. It was the advice of *Nilus Martyr*, λόγῳ τὴν ἀρετὴν δίδασκε ἔργῳ δὲ ἄυτην κηρύττε; And justly, for he perswades strongest whose Life is as Eloquent as his Tongue, preaching in his Conversation no less than in his Words.

Tit. 2. 8. This indeed is *Sound Doctrine*, and (as the Apostle styles it) *sound speech that cannot be condemned.*

This

This is the End of our Sermons, this is the Fruit of your Patience.

For this cauſe we preach, and the People hear, That by the Rule of *ſound Doctrine* they may rectifie their Crooked lives.

All ſin is an Obliquity, and the habit of Vice, *Prophaneneſs, Adultery, Murther, Lying, &c. are contrary to ſound Doctrine.* 1 Tim. 9. 10.

Whatſoever therefore teacheth the Unmarried Continence, the Married Chaſtity, Children Obedience to their Parents, Subjects Loyalty towards their Soveraign; Whatſoever teacheth the Afflicted Patience, the Happy Temperance, the Faithful Perſeverance, and all ſorts of People Charity, is *Doctrina ſana, That ſound Doctrine* which we muſt preach, the Congregation learn.

When St. *Paul* had delivered his perfect Charge to *Timothy*, He concludes with *Hæc doce & exhortare, Theſe things teach and exhort.* 1 Tim. 6. 7.

I cannot make a better cloſe than to exhort you to Receive what we are commanded to Teach.

Theſe

These Lessons digested into a Religious practice, will approve the Teachers of the Congregation *True Disciples of Christ*, and you *not Hearers onely of the Law, but Doers of it.* Jam. 1.22.

When we have taken this Degree in Faith, it will derive on Us the *Reward of Labourers*, on You the *Reward of the Righteous.* Which the Righteous Lord will in due time give us for His Dear Son's sake: To Whom with the Blessed Spirit, the Assurer of this Mercy to us, Be all Honor, and Glory, and Thanksgiving for ever: *AMEN.*

FINIS.

Errata. Page 5. line 5. *Doth.* page 13. line 13. *Creatours.* page 20. line 22. *is.* page 22. line 20. *Hirself.* page 24. in Marg. *ἀμαθίας.* page 24. line 2. Marg. *29.*